158 /165 cont./ to fetch a sanro (Makassarese physician). After
826 some time had elapsed, and the sanro had performed a number
785 of rituals, the feelings of anxiety disappeared. For this day, the attack was past.

Women are kept away from a male koro patient. It is believed that their presence would cause the dreaded event, the receding /166/ of the penis, to take place, and it is believed
• [764] that in that event the patient would die. People mention without much trouble a number of instances of individuals who supposedly died of koro.

158 Slot reports that koro occurs among adult Makassarese and Buginese of each social class and both sexes. The phenomenon
755 may appear in groups. It is not the consequence of a modified libido. The Makassarese combat it by using influences regarded as positive, for instance, by using the flowering cluster of the male lontar palm as medicine and through the avoidance of negative influences, among which the turtle is mentioned (1).

> 1. The thought of the disappearance of this animal's head under its shell gives the patient an unpleasant association according to one informant.

158 Finally, Slot explains that the cause of koro may be a sense of guilt, but that this cause is ethnologically determined because the admissable and the inadmissable are here differently interwoven than in western Europe. He speaks of feelings of guilt while van Wulfften Palthe believes that it is anxiety feelings that lie at the base of the koro phenomenon.

158 Now that the koro phenomenon has been described from the psychological point of view as an expression of anxiety,
181 one may attempt to indicate from the ethnological point of view how this anxiety can have its genesis. To this end I

585 /202 cont./ thought to be acquainted
833 with the formulas that
are correct in the Moslem
view. It is possible that
this is a local development.
Elsewhere in South Celebes
I did not hear of such marry-
ing again.

able to record three cases of this. All three took place from one to three years after the first wedding ceremony; and in all of them the couple shortly thereafter was "good" together.

833 It is believed that the individual himself is not responsible for his unwillingness. Therefore, nobody is angry at him.

[602] If the young man is unwilling, his wife's kinsmen are not angry at him. They receive him in a friendly manner when he comes to visit at their house. His wife remains shy and [593] withdrawn toward him, just as every young woman is toward her husband. She is not angry either, nor does she feel insulted by his refusal.

593 The man, too, is not angry. He sometimes brings some-
626 thing for his wife which she can use in the household, as is
833 customary between man and wife and as he would do if they were "good" together. Frequently, he spends the night at a married brother's or sister's house, by preference not in that of his parents, because the latter very clearly show him that he should not sleep in their house but with his wife. A certain amount of pressure is therefore exerted upon him. "People who act like that have a short life," it is said.

In case the wife refuses, there is a similar situation./203/. She is similarly told that women in such circumstances do not live long. "If a woman continues to refuse her husband, her [761] bier will creak" (1). Her husband is not angry at her, nor

593 /203 cont./ 1. That is to say, then she will soon die.' For when a corpse is placed upon the bier made of bamboo, the bier creaks.
626
833
[761]

does he feel shame because she refuses him. Her kinsmen feel a little embarassed (siri' siri') because they brought about the marriage and therefore also bear responsibility for her refusal, so they are extremely friendly toward the young man.

586 The belief that the performance of ritual can cause a man or wife to give up his (her) refusal to have sexual inter-
[833] course entails that one waits for a long time before officially dissolving the contracted marriage. This is usually done with the mutual consent of the older people. Only when the latter have given up hope, after at least a year has elapsed, that the marriage could still become "good," is one of the two spouses permitted to marry someone else. Only then is the divorce of the first marriage registered.

In the case of couples who have been living separately for a long period of time, people often do not exactly know whether the Moslem marriage dissolution has already taken place. Little interest is shown in this.

The unwillingness of a young man is thus accepted, even though people are not simply satisfied with this right away. But one does not accept his giving the talak /formal repudiation. -- Ed./. A case of a young man disposing of his wife against the wishes of his older kinsmen was unknown in Borongloë. Informants believed that he would disgrace his kin group by doing so.

593 Even though a couple is "good" together after the wedding
833 festivities are over, this relationship may not be lasting in a number of cases. After a shorter or longer period of time, no more sexual relations take place in such a case. This

114 /249 cont./ There is no punishment for failure to register.
163 The reason that people do not like to register a child that has
217 just been born is the belief that this would bring about misfortune
[777] because it is conceived as an expression of arrogance or pride.
751] For the same reason a newborn child is wrapped in old rags.
There is no certainty that the births recorded in a year represent the correct number.

[844] A woman by preference has her first child in the house of her parents, especially if she herself was also born there. Many children are therefore registered in a kampong where their parents no longer live and from which it again "moves" a few months after birth.

[553] A child does not receive a name directly at birth for the same reason that a child's birth is not directly reported. All boys are referred to as Baso or Batjo, all girls as Basse or Batje. In this semianonymity the child is considered safe. Only years later does it receive a name of its own, which, however, is not recorded in the register. A certificate of birth is not submitted.

Death Registers

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[793] In the death registers that are likewise maintained by the imam for the entire adat community (around 14, 000 inhabitants), the following data are found reported in parallel columns: the name of the deceased, his sex, his age; the kampong in which he died, whether he died during the night or during the day, the date of his death, the final illness, and sometimes a few remarks concerning heirs and estate.

[796] The reasons indicated for the death are very much those of a layman; the imam bases them upon complaints uttered during the final illness; stomach-ache, coughing, sometimes old age, are found recorded in this category. /250/

Thus, these registers must also be handled with care. Neither age nor reason for death can be regarded as reliable.

2: Wilken--606 E-5 (ca. 1880) 1893 OB1 Indonesia OB1
Makassar OG6
Borneo OC1
Nias OD11
Ceram OH9
Malays AN5
Minangkabau OD10

N 532 769 [557 cont.] a human shape and are called adju. One finds a number of these images in every house; they play the same role as the korwar.

C 775 769 323 Another and more peculiar way of representing the souls of the deceased which deserves special mention is found on the island Boeano west of Ceram. Here the abode is believed to be small pots or urns, which, like the korwar and adju, are the media, for communicating with it. These little pots, buli-buli, are of coarse porcelain and are divided into male and female. The former are in high relief and have no cover, whereas the latter have one. A special little house is erected for the buli-buli. Although it is more generally believed that the souls are disembodied, nevertheless it is likewise believed that they have the power to change temporarily into one or another body, even into that of a human being. Furthermore, it should be kept in mind that the spirits and souls, although wandering about freely, are thought to prefer certain places as their abode, such as in rivers, on mountains, and in graves. As to the nature and character of the souls, it can be stated that they are generally regarded as good spirits. One must take care, however, not to offend or neglect them, or one will have to fear their vengeance.

I 776 753 [558] Besides the souls of the deceased, good and evil spirits are worshiped. Calamities, accidents, etc. are caused by their influence, as are illnesses, because they snatch the soul from the body and torture it.

MH MK B MI

f. Vampire and Werewolf

I 774 754 753 761 To enumerate all the evil spirits here would carry us too far afield. We shall, however, name a few that are believed in generally in the Malay Archipelago. In the first place, we have in mind a kind of spirit that has a human shape during the day, but at night leaves the trunk behind while the head, neck, and intestines wander about, causing all kinds of harm, especially sickness, or even bring about death by sucking the blood of

Timor OF20
Moluccas OH1

Makassar OG6
Borneo OC1
Minangkabau OD10
Malays AN5
Tagalog OA36

MI MK MR I BR 774 754 753 761 [558 cont.] sleepers. These spirits bear various names. Among the Malays of Sumatra they are called palasib or, according to Minangkabau pronunciation, pălăsiĕq; among the Batak, palasik, and elsewhere in Malayan lands, penanggalan. Among the Dajak in particular the belief in these spirits plays an important role. They are called hantuen, and in nearly every region of the southeastern division there are persons who are suspected of being hantuen. Naturally, there is great abhorrence of marriage with such a person. It is said, however, that such marriages sometimes occur, because one does not always know. If it is regarded as proved that someone is a hantuen, then he is put to death with the greatest tortures. Among the Buginese these spirits are called paeppo, among the Makassarese popokang. Among these peoples, they are exclusively women. If a woman is thought to be such at the court, she is immediately reduced to slavery and sentenced to pounding kemiri nuts all day long every day, which is a means of preventing her nightly wanderings.

MK [562 681]

T MO Tm 754 761 753 774 The belief in these beings also exists in the eastern part of the archipelago, in the Moluccas and on Timor. They are called suwangi or swangi here. Especially when a ruler dies, a swangi is often blamed for it. The person accused of being the swangi [559] is put to death and his relatives are made slaves. Among the Tagalog on Luzon, who believe in these spirits, they are called magtatankal.

g. Pontianak

MD I 755 [845] Another spirit that is generally feared is the pontianak, the name of the spirits of women who died before delivery. Every woman who dies in childbed becomes a pontianak. They generally show themselves in the form of a bird and are therefore flying ghosts. These pontianak who could not enjoy motherhood before their confinement, begrudge that of their sisters and always try to harm pregnant women. It is not pregnant women

MD I [843]

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M /127 cont./

648 In everyday life the Datoe of Loewoe' meant nothing to
M the Toradja. In no case was he considered. The Datoe was
643 brought into play only against strangers. In their contacts with
the Government, before it vigorously asserted itself, all over-
T tures were rejected with an appeal to the Datoe. Our attempts
114 to open schools among the Toradja failed in the first years, be-
648 cause the people did not want to know anything about this novelty,
871 from which they expected only disadvantages for their social
177 life. In order to cut off all discussion of this matter they hid
M behind the Datoe, who certainly would not approve if his sub-
648 jects obtained schooling while he himself did not yet have any.
643 Whenever the Toradja saw an advantage in some new thing,
they did not think of consulting the Datoe about it.

M The Datoe of Loewoe' was actually only the keeper of the
648 gaoekang (literally "things, implements, ornaments"), or
643 aradjang ("signs of greatness"), the fetishes in which the strength
[778] of the country is preserved, the regalia. As heirlooms of the
T deified ancestors they make the possessor the direct deputy of
648 these ancestors; this person thus stands on the same level as the
ancestors. Then the Toradja also said of the Datoe: "He is our
god (lamoa)." That the Datoe left them to their lot and never
T concerned himself about them they found precisely "god-like"
[622] and "ancester-like" of him because in this way he left their adat
T untouched. And this is the task of every Chief.

T
M The Toradjas were loyal subjects of the Datoe, precisely be-
648 cause of the superstitious respect that they had for him. The Datoe
M was said to have white blood in his veins. The mysterious power
643 that emanated from his person was considered so great that an
[826] ordinary Toradja could not look at him without getting a swollen
[753] stomach and dying. The story is told of two Lage chiefs who
[778] wished passionately to see the Datoe. They actually succeeded
[761] in making their way to him, but the one died already on the
return journey and the other three months after he reached home.